The Reorganization of the Federation Movement.

THE St. Paul *Wanderer* (April 23rd) voices the views, we believe, of the entire German Catholic press, when it makes the following suggestions for the reorganization of the Catholic Federation:

The plan of organization must be simplified. The number of delegates to the national convention must be limited. This can best be accomplished by organizing the Catholic societies in the different States by nationalities. Let the C. K. of A., the C. O. F., the C. M. B. A., etc., and the State federations of the German and other non-English societies choose each one delegate for every 4,000 members. Let provision be made that, if the convention city be too far away, one delegate can vote for all the rest.

Whether it is advisable to organize county federations, our contemporary does not undertake to decide. He advises, however, the appointment, by the various federations existing in each State, of a State executive committee, which is to elect its own officers, to meet once or twice a year, and to appoint a vigilance committee to keep a watchful eye on the proceedings of the legislature while in session.

The per capita tax provided for in the constitution of the National Federation is too high. The assessments for the central administration expenses ought not to exceed two cents per member.

The central officers shall have no right to dictate to the local and State federations what policy they should adopt in matters of purely local concern. Such matters may be discussed by the federation in its annual conventions, but the State federations must be left as free in their action as the various States of the Union are free under the federal constitution. Article III. of the constitution of the National Federation appears to offer sufficient guaranty on this head, but this guaranty is rendered extremely doubtful by Article VI, Section 7, which contains the following passage:

"When the interests of the Federation, or its members are to be protected or advanced, in either a county or a State, the local Federation of the county shall act only with the consent of the Bishop of the Diocese in which such county is situated; and only with the consent of a majority of the Bishops in the State in a State matter. When the local Federation shall have obtained the re-

(The Review, Vol. IX, No. 19. St. Louis, Mo., May 15, 1902.)

The modern Anglo-Saxon girl asks herself: "How much enjoyment can I get out my youth?" So she exercises much in the open air, she is eager for foreign travel, and absorbs every new experience with intense pleasure. She is a true pagan though she is nominally a Christian. The New Testament view of the world as the kingdom of the evil one, as a place where the soul is tried by subtle temptations, where one must learn to walk straightly if heaven and its rewards are to be attained, is not a part of modern thought in the busy, achieving, energetic northern countries of civilization. The old severe, nobly austere Protestantism, which really had much in common with Roman Catholicism, has decayed visibly. Ministers may preach and bishops, Episcopalians and Methodist, thunder forth their warnings; their flocks are joyously skipping in green and flowery fields, and finding it all very agreeable!

Girls in these Catholic lands of the South retain the conventional modesty; their ideas are wholly distinct from those of their sex in the "advanced" countries. The ideals presented very early to the Mexican girl are those of humility, submission, devotion, and looking to the invisible world for strength. The result of this view of life is that one finds a charm as of women of some bygone age among the women of the South. Their sweetness of character is such as is only to be had by spiritual nearness to things celestial.

One hears enterprising lady "sociologists" from the United States, and women book makers from England, pitying the Mexican women. "They have no ideas, they are slaves of the men, who are none too good; they are led about by priests, they know nothing of our intellectual life!" This is the usual formula.

But the northern woman with her activity of mind, her broad pagan outlook on life, her Grecianized Christianity, cannot understand the woman formed by prayer, spiritual contemplation, and old-fashioned ideals of life. Here are several million women who live at home, who have no clubs, no interest in the "vital questions of the day," who never think of systematically "cultivating their minds," who will never "read a club paper," and whose ideal is not pleasure seeking. Rather the Latin woman places duty first, and so centres herself in her home. Her life may be "narrow," but so, the Scriptures say, is the way to eternal happiness. She believes this heartily, and her life is one of self-sacrifice, and in her old age she achieves a beauty of the soul, a tranquillity of the heart, rarely seen in the lands of feminine endeavor after pleasure and intellectuality.

So, without striving with Ibsen's heroines to "develop their individuality," the women of Latin-America gain something that is perhaps better.

Talk to the Mexican woman of the college professors who reject the stories of miracles, of the higher critics who are pulling the Bible out of its binding, of the preaching of evolution in the pulpits, and she will find all this a most alarming manifestation of heresy. She will not call down the vengeance of heaven on the heretics, but will remember to pray for them very sweetly and tenderly next day at church! That is her way, a resort to the invisible champions of her religion.

Archbishop Corrigan.

WHILE not entirely unexpected, the death of the Archbishop of New York, Msgr. Michael Augustine Corrigan, is doubtless a severe loss to the Church in the United States and will be felt as a personal bereavement by the many thousands of conservative Catholics the world over, who revered the departed Metropolitan as the ever alert and undaunted champion of Ultramontanism during a period when Liberalism was playing such havoc within the fold. We of THE REVIEW have particular reason to mourn his—from a human view-point—untimely demise; for while he was not the only American archbishop who supported this journal by personal subscription, he was the only one among the august council of the metropolitans who added to such support the gift of a warm and unstinted sympathy, freely and frequently expressed; the only one of his exalted rank who was ever ready to furnish us inside information on ecclesiastical questions and subjects. We have interesting and valuable letters from him in our archives, and the day may come when we shall have occasion to publish some or all of them. Not one line therein but attests his Apostolic zeal, his kindliness, and his profound and active interest in every movement which made for the cause of Catholic truth and justice.

With all our heart we pray that the Lord, whom he has served so well, may grant him peace; and we bespeak from all our readers a memento for the sempiternal rest of his beautiful and noble soul.

A Plan for Improving and Elevating Our Church Choirs.

In the April number (1902) of the *Ecclesiastical Review* there is a very able article on "The Mind of Rome in Church Music." The writer advocates a reform in the musical part of our ecclesiastical services. He shows that something should be done and also that a great deal can be done if the parties interested be animated with the true spirit of our holy religion. Believing that a discussion of this very timely question may be interesting to the readers of your esteemed *Review*, I herewith submit to you a plan which is to be put into operation in the Diocese of Green Bay in the near future.

Two circuits are formed, consisting each of seven parishes, that are adjacent to each other or easily accessible by railroad or electric lines. The fourteen parishes engage the services of a professor who is thoroughly competent to teach Church music in the spirit of the Church.

Now as to the operation of the plan. The parishes, as stated above, are divided into two circuits. Beginning in September a competent professor will devote five months to each circuit. Commencing with the first circuit he starts with the first parish on Sunday. During highmass he will reconoiter the choir..... At a suitable hour in the afternoon he instructs the school-children both theoretically and practically. In the evening the regular members of the choir have their drill in theory and practice. On Monday the professor is at the neighboring parish, giving instructions theoretically and practically during the day to the school-children, in the evening to the regular choir; and so on each day in the week in a different parish through the first circuit. Thus in a course of five months each parish will have the services of the professor for twenty-one days, three of which will be Sunday, part of the time being devoted to the children and part to the regular choir. The work must be supplemented during the week by the local choir-master or music-teacher along the lines laid down by the professor.

The second circuit will be conducted in the same manner.

I am pleased to state that the Rt. Rev. Bishop Messmer is giving the proposed plan all possible encouragement and that the fourteen pastors of the parishes constituting the two circuits are enthusiastic in regard to the new departure. Several meetings were held, the Rt. Rev. Bishop being present to further the good work.

The difficulties are certainly not to be underestimated. There

seemed to be an idea in the minds of some that the object of the proposed plan is to banish all polyphone music from our churches. This is not the object that we have in view. We do purpose to banish theatrical, profane, music from our choirs; but polyphone music that answers the requirements of the ecclesiastical decrees shall be fostered and encouraged.

The principal difficulty that this new departure will have to cope with, is the depraved taste of some people, singers, and, I venture to say, pastors too; but the proposed plan goes to the root of the evil in taking in besides the regular choir, the children, whose taste is not yet vitiated, instilling into them a love for true Church music; the children are the germ of the future choir.

Our "reform advocates" are not promising themselves great results from one course of five months. The work of the professor is to continue for a number of years; and thus, with a good will and the cordial coöperation of all parties concerned, we hope that something can be accomplished for the honor of God, the edification of our people, and for the glory of our Holy Church.

LATHOMOS.

Dr. Lieber and the German Centrum.

[Rev. B. Guldner, S. J., in the May *Messenger*.]

THE German Catholics, mindful of Windthorst's oft-repeated words, "Remember me in your prayers when I shall be no more," had just in prayerful gratitude commemorated, on March 14th, the eleventh anniversary of the death of their great chieftain; the echoes had not yet died away of the eulogies pronounced on the Westphalian "peasants' King," Baron Schorlemer, on the occasion of the unveiling of his statue in Münster on March the fifteenth, when, two weeks later, on Easter Monday, the startling news of the death of Dr. Lieber filled all Catholic hearts in Germany with poignant grief. The coincidence, be it said by the way, is worthy of notice, for among the many great laymen that Providence raised up for the defense of the Church in Catholic Germany during the second half of the nineteenth century, none had so won the hearts of the people as these three men.

Ernst Maria Lieber was born in the town of Camberg, in the Duchy of Nassau, on November 16th, 1838. That the whole life of this remarkable man was rooted in love for the Catholic Church and absorbing devotion to its sacred cause, he owed in great part to his excellent parents. His father, Dr. Moritz Lieber, a man of

eminent ability and great learning, was one of the foremost champions in Germany for the liberty of the Church during the first half of the nineteenth century, which he defended with pen and speech for forty years. The second Catholic Congress, held in Breslau in 1849, chose him for president. His mother, in the words of her son, was "great in faith, simple in life, a faithful wife, the tenderest mother, kind to the poor, devout without ostentation, cheerfully ready for every sacrifice, faithful to duty in every situation of life—a valiant Christian." Under the watchful care of such parents Ernst grew up and, having finished his course at the gymnasium of Hadamar, he pursued the study of philosophy and law at the universities of Bonn, Munich, and Heidelberg. At Munich, where he took the degree of Doctor utriusque juris, he enjoyed the affectionate friendship and protection of his uncle, Vicar-General Windischmann. For a short time he thought of embracing the academic career, and began it as Privat-docent at the law faculty at Munich, but his father having in the meantime died, he retired to his home to assist his mother in the education of the younger children. It was providential in view of his future career that he never held office or engaged in any profession, thereby securing his cherished independence; fortunate, too, that he was a man of private means who did not need to be solicitous for his daily bread. For, let us state it at once, the member of the German Reichstag must serve the people gratis, receiving no remuneration for his work; and the Catholic in particular, who enters the halls of that body as a member of the Centre-party, "must leave all hope behind," so far as government patronage is concerned. Dr. Lieber made his first public appearance in January, 1868, on the occasion of a great Catholic meeting which had been called to protest against the dastardly invasion of the States of the Church by Garibaldi.

One of the results of the war in 1866, between Prussia and Austria, was that the Duke of Nassau, whose loyal subjects the Liebers had been, was expelled, the Duchy was annexed to Prussia and Lieber became a Prussian subject. In 1870, his home district elected him member of the Prussian legislature and, at the next elections for the Reichstag, in 1872, the same district sent him to the latter body, and these two seats he held uninterruptedly till the day of his death, so that, dying at the age of sixty-four, he gave exactly the half of his life, all his self-sacrificing toil, his wealth of knowledge, and his splendid eloquence to the service of the people as their representative in the legislative bodies. He looked upon these self-imposed labors in the light of a sacred duty in accordance with Christian principles. To his lofty conception of a true representative of the people he gives a

strong, if poetically exaggerated, expression in a private letter, quoting some lines from a famous German poet:

"Ein Volksvertreter,
Der in Gerechtigkeit bestanden einen Tag,
Ist frömmer als der fromme Beter,
Der im Gebete fünfzig Jahre lag." *)

Lieber stood at the cradle of the Centre-party and grew up with it. Those were the ever memorable days of storm and stress of the Kulturkampf. Even in Germany the fierceness and unrelenting cruelty of that historic struggle are scarcely realized by the new generation. What glorious men they were under whom Lieber made his political apprenticeship! Hermann von Mallinckrodt, "the knight without fear and without reproach," Windthorst, "the pearl beyond price," the brothers Reichensperger, Baron von Schorlemer, to mention only a few. Who can say what would have become of Catholic Germany in those fateful days if those great men had not arisen? Great they were in character, in genius, in devotion to Church and Fatherland. These men trained under their eyes a galaxy of younger men who have gradually, as the older leaders passed away, stepped into their places, having grown great by contact with their greatness, so that today the leading members of the Centre-party in the parliaments stand peerless for ability, skill, eloquence, and devotion to parliamentary duty. From the example of these heroic men he early learned the lesson of absolute and undivided devotion to the sacred cause for which they fought to the last breath. If a man had the elements of greatness in him, such surroundings were sure to bring all his latent powers into action. The exiled Archbishop of Cologne, doomed nevermore to set eyes upon "Holy Cologne," wrote from his place of banishment these noble words to the Catholic champions in Berlin: "Since our priests have been torn from their altars and pulpits and cast into prison or driven into exile, you have erected a pulpit in the very capitol of the empire, and from the tribune of Parliament in which you preach Catholic doctrine, your voice is heard by the whole nation." Aptly may we apply to these men the poet's words:

"Im engen Kreis verengert sich der Sinn,
Es wächst der Mensch mit seinen grössern Zwecken."†)

The vast correspondence of the leaders, the finding and sifting and verification of documents, often involving long journeys;

*) "A representative of the people who has upheld justice one day, is a more pious man than he who has persevered in prayer fifty years."

†) "In narrow surroundings man's genius is cramped; he grows great with his greater aims."

the clearing up of doctrinal points in civil law, in Canon law, in theology, in history; much of the work to be done in the committees, usually devolves upon self-sacrificing, laborious, learned men, who hardly ever appear before the public eye, whose names are rarely mentioned in parliamentary reports, who scarcely ever deliver speeches, yet are known in the inner circles of the party as absolutely indispensable; they are indeed the honey-bees. As the old leaders passed away, one by one, he, as the heir of their traditions, rose little by little; and, after Windthorst's death, Lieber, with a parliamentary experience of twenty years, having given surpassing proofs of ability and devotion to the cause, being, moreover, by character a born leader of men, became, not by virtue of any deliberate choice, but in the natural course of events, the undisputed head of the party in the Reichstag.

To be quite accurate, his leadership was questioned for some little time by a small but influential aristocratic wing of the party, who, by long tradition of absolute loyalty to the government, were too ready to yield to the powers that were. It brought about a serious crisis in the Centre-party. This was a time of extreme suffering for Lieber, when he was misunderstood and misrepresented by many and when some of his old fellow-workers turned away from him. A man of weaker will and less devotion to a sacred cause would have given up the fight in discouragement. His iron will and loftiness of aim sustained him. Be it said, to the everlasting honor of the few noblemen who opposed him, and whose aims were also beyond suspicion, that rather than bring about disunion and a fatal split in the party, they generously withdrew from Parliament. Some of them, a few years later, returned, and accepted his leadership; one of these, Count Ballestrem, being at present President of the Reichstag. What higher praise could be given to the new leader than that he received the great party from Windthorst, counting so many men of eminent ability, and neither wrecked nor weakened it, but raised it to that commanding position which it now holds and never held before? It is one of the secrets of the strength of the party that they represent not one class, one profession, one interest, one section of the country, but the whole Catholic people of the empire: all parts of Prussia—Rhineland, Westphalia, Silesia, Hanover, Hesse, Nassau; and in the south: Bavaria, Würtemberg, Baden. On the other hand, to keep all these, in many respects centrifugal elements welded together, and presenting a united front, demands the utmost skill, political sagacity, and self-discipline on the part of the leaders, as well as political schooling of the people. Even greater skill is required on the part of the head of the party to keep the leaders in harmony, many of whom no doubt, such is human na-

ture, feel conscious within themselves of being able to take the reins of supreme leadership. It is a democratic party in the best sense of the word, elected in the first place by universal suffrage, and, moreover, as we have said, drawn from all ranks of the people. In one district, for example, the Silesian Magnate, Count Ballestrem is elected, in the neighboring a master chimney-sweep; in one district of Rhineland or Westphalia, a nobleman, who traces his pedigree to the days of Charlemagne, in the next a coal-digger; and all of them men of character and ability. Truly a unique gathering of Catholic men: prince and peasant, poet and priest, university professor and schoolmaster, retired merchant and retired army-officer, judges and magistrates, lawyers and physicians, journalists, and business men.

[*To be concluded.*]

CONTEMPORARY CHRONICLE.

LITERATURE.

"Quid Mihi et Tibi est, Mulier?"—The words of John II, 4: "Quid mihi et tibi est, mulier?" have been made the subject of two essays by the Rt. Rev. Abbot Heigl, O. S. B., in which he seeks to prove that grammatically, logically, and exegetically the meaning of these words is: "What have we, I and you, to help them in their need?" Thus the apparent rudeness of the Latin text and of most translations is obviated. But whether the learned apparatus set in motion by the author is sufficient to settle the question, or merely renders his own opinion probable, we leave to wiser heads to decide. As a rule, when hundreds of learned men discuss a question and can not agree, a newcomer can not set aside the opinions of all others, no matter how plausible his arguments may appear, and Dr. Heigl's certainly do appear most plausible.

New vs. Old Books.—A good old book was a good thing to have and to hold and to bequeath to posterity. It was almost as substantial as real estate. It was not like a cook stove, a refrigerator or a toothbrush, which, once used, becomes valueless. The more it was used by a person who knew how to appreciate a good book, the more interesting it became, and, if it had to be sold, it brought something like its original price. Such a book as that could be held in one's hands and pressed and even caressed without giving one the impression that he was holding a package of envelopes or a dog biscuit. It was smooth, firm, solid, and substantial. It did not bulge at the edges nor cave in at middle. It was all book and all genuine.

We are now told by a well-known firm of book publishers that we do not know how to open a new book. We go at it in the old

way, without proper knowledge of the nature of the thing which we are handling, and of course it breaks and cracks and warps and rolls and spills its contents over the floor. To open a new book, we are informed, we must rest its back upon a table or desk, hold one of its covers in each hand flat upon the table with the leaves standing upright, and then we must press the leaves down five or ten at a time at front and rear simultaneously until we arrive at the middle of the volume, when we will be delighted to discover that the binding has been eased and that its back has not been broken. Anyone who has tried this interesting experiment will be free to say that some of the leaves will lie down and some of them will not, and that pressure to accommodate them to this position results in most cases in the total wreck of a thing which ought to have been a book but which is not.

The average new book lacks a good deal besides a flexible backbone. The publisher who will remedy its obvious defects ought to find fame and fortune.

POLITICS AND SOCIOLOGY.

A New Political Party.—There is an inelegant and injurious old saying to the effect that a fool is born every minute. This is probably a rash announcement, not based, there is reason to believe, on adequate investigation or on statistical data. But, whatever the fact may be about fools, it is reasonably safe to declare that a new political party is born almost every day. We see from the *Evening Post* that there is a new one at Washington, D. C., though what they want of a political party at Washington, where nobody votes, is more or less difficult to see. The new one at Washington has to do with Justice, with a very large J; Justice for the needy and worthy ex-slaves, Justice for Southern taxpayers, Justice for every man of every color, creed, and clime; Justice for the Jew and for the Gentile, for the Protestant and for the Catholic, for the rich and for the poor, as well as for every man, woman, child, or thing which can be described in words. All these, and much more, are demanded in the platform. The party is the pet idea of a worthy person named Vaughn, who was at one time Mayor of Council Bluffs, Ia., but who now lives in Washington. A circular, issued in the course of the new party's propaganda, says that the platform is "simple, but strong enough to bear any weight." An unsympathetic observer might call attention to the fact that all political parties, without exception, demand justice for everything in sight, and that some statement as to the exact brand of justice aimed at by the new party might prove more convincing. But this suggestion, it is assumed, coming from such a source, would not disturb Mr. Vaughn in the least.

Bad Way to Remedy an Evil.—Rev. Dr. Washington Gladden has recently stepped out of the city council of Columbus, O., being fully persuaded that this body offers no place for a man of nonpartisan honesty. He could do no good while his fellow conncilmen were spending their time planning evil, each party group against the other. Presumably Mr. Gladden's withdrawal makes room for another man of the kind of which he complains. Have his somewhat notable studies in sociology led the reverend gentleman to the belief that this is the right way of remedying a wrong?

THE RELIGIOUS WORLD.

A Significant Incident.—At the recent installation of the pastor of a Universalist Church in one of the New England cities, a Methodist delivered the prayer, a Congregationalist preached the sermon, the "right hand of fellowship" was extended by a Baptist with appropriate remarks, short addresses were delivered by another Congregationalist and by a Unitarian, and a graceful letter of welcome and congratulation was read from the rector of an Episcopalian Church. "No especial significance is attached to the fact that the Catholic Church was not represented, and that no rabbi took part in the exercises" says the N. Y. *Times* of May 1st, to which paper we owe this interesting item—"but perhaps some may be discovered in the fact that no Presbyterian considered it in keeping with his clerical duty to attend and say pleasant things. There are doubtless many who will regard the combination above described with an interest akin to that which irresistibly attracted us a generation ago to the cage of the Happy Family in Barnum's Museum; but the more it is considered the more pleasing and gratifying the incident appears. Evidently Christian unity is making substantial progress."

This "substantial progress" consists chiefly in the gradual relinquishment of the last miserable vestiges of Christian dogma by the various sects in favor of a broad, rationalistic humanitarianism, and the significance—for there is an especial and grave significance—of the non-participation of the Catholic Church in such gatherings as the one mentioned lies in this that she still regards herself as the divine custodian of the undiminished and undiluted truth revealed by Christ our Lord.

SCIENCE AND INDUSTRY.

Books as a Means of Propagating Contagious Diseases.—The public has been warned frequently against the danger of contagion from schoolbooks and books from circulating libraries. The latest careful experiments have shown that injections prepared from strips of paper taken from such books caused the death of guinea-pigs, whilst unprinted paper, or even printed paper ready for the bindery, had no such effect.

The result of experiments to discover the life-duration of bacteria that were found in closed books, was as follows: the germs of cholera were dead after 48 hours; of typhus, after 95 days, of diphtheria after 28 days; staphylococcus aureus after 31 days. The germs of tuberculosis retained their vitality after 103 days.

Formaldehyde is a good agent for disinfecting books, provided the leaves are exposed singly to its vapors. Half an hour's exposure to hot water vapors has the same effect; however, leather bindings are ruined thereby.

To guard against infection from books there should be a law compelling teachers and librarians to disinfect, before giving them out again, all books that have been in the hands of infected persons.—Dr. Peter J. Latz.

It seems to us there is greater danger of infection from money—coin and especially paper—than from any other source. Yet what law could compel people to disinfect money before passing it on?

MISCELLANY.

Outlandish Words in the English Language.—A careful study of the latest (fifth) volume of the great Oxford Dictionary might keep a scholar busy for weeks. It is particularly interesting to note the outlandish words that have been assumed into the language of late years, so far as they come into the scope of this volume. One of the outlanders made at home by virtue of English colonization is Kangaroo, which, passing from the aboriginal name of the animal, has come to signify a native of Australia, a chair, a bicycle, and a mining share. The substantive has also begotten a verb, "to jump"; a Chicago journalist having avoided the commonplace phrase by writing of "those who kangaroo from the foregoing inferences to the conclusion." Kanaka (which the Australians improperly stress on the penult instead of the antepenult) is Hawaiian and South Sea Island for "man." Khaki, so lately in vogue with us, is, as a fabric, as old as 1848 in use by Indian troops, and creeps into literature as early as 1857. Its significance is found in its Persian root, 'dust,' referring to its color. Kodak, our American Eastman's creation, in 1890, lines up in appearance with the most primitive antipodal accession. Another Americanism is Kerosene (Kerocene, as Abraham Gesner would have had it in 1854). Instruments of torture like Knout and Koorbash occur in this section of the Dictionary; and though the Boers' Sjambok is neither here nor to be looked for, the Dutch Keelhauling is, and the barbarous practice was abolished in Holland only in 1853.

Advertisements on Church Windows.—Under this caption the St. Louis *Post-Dispatch* last Thursday published a "special" from Danville, Ill., from which we extract these interesting points:

The Vermillion Heights Methodist Church at Danville has a unique set of stained-glass windows. One of them commemorates the late President McKinley, another contains the business card of a Danville department store, and still another that of the local union of the United Mine Workers of America, which in bold letters appeals for an eight-hour day. Eight other windows of the most beautiful glass tell no less unique stories. The McKinley memorial window contains a portrait of the murdered President. Below the picture are the last words that passed his lips: "God's will, not ours, be done." Emblematic of his Christian life are pictures of the cross and the crown. The window of the miners bears, emblazoned in bold letters, the inscription:

"Local Union No. 348, U. M. W. of A. Without us this would be a cold, dark world."

In another panel is the emblem of the Union, a pair of clasped hands and the letters in capitals, "Eight Hours." The third one of the large windows is the gift of a Danville mercantile house, bearing its advertisement.

This is a novel scheme and one which, if carried to its logical limits, is bound to pay splendidly. We recommend it to those among us who believe that "the Church must keep abreast of the age" and who are so quick to adopt all sorts of novelties.

NOTE-BOOK.

On Saturday the cable brought us the news of the demise, in Rome, of our dear friend Msgr. Otto Zardetti, Titular Archbishop of Mocissus. As ordinary of St. Cloud he was the only American bishop who, when THE REVIEW was founded in 1893, publicly hailed and approved it as a necessary and fruitful undertaking. His active interest in the paper continued to the end. Only a few weeks ago we received from him a long and kindly letter, full of sympathy and good will. It appears that the Holy Father was about to send him as his Apostolic Delegate to Canada when he was fatally stricken with pleurisy.

May he rest in peace!

* * *

The London *Dispatch*, a secular journal, argues for an Irish Catholic University in this way: "The Catholics do not ask for the endowment of a single theological chair. They only wish support for their literary and scientific branches of instruction. They pay the piper: why should they be denied the right to call the tune?" If this plain principle had an honest hearing, observes the *Ave Maria*, it would promote the solution of certain vexatious questions in this country as well as in Ireland.

* * *

We ought, in fairness, to make Spain a public apology, as many of our army officers have said in private that they would like to apologize to Gen. Weyler. The young Spanish King will come of age and is to be crowned, on May 17, and the *Evening Post* (May 1st) suggests that a special penitential embassy be sent to grace the occasion. Our leading fire-eaters of 1898 should be appointed to serve on it, including Senators Proctor and Gallinger, whose hearts were so torn by what they saw of misery under Spanish rule in Cuba. A handsomely engrossed copy of Major Gardener's report might be handed to King Alfonso, as a testimonial of our sincere regard for Spanish methods, and with it might be presented a copy of the report of that other American Civil Governor in the Philippines, who informed us that 100,000 out of the 300,000 people of his province had been benevolently assimilated to their graves, under American sovereignty. This would be the only honorable amends that we could now make, and would so flatter Spanish pride, while humbling our own, that the next American minister to Madrid would not be cut so dead by the leaders of society in that capital as the present one has been.

* * *

We venture to think that the Rev. Keough of St. Gabriel's, the Rev. Clancy of St. Elizabeth's, the Rev. O'Bryan of St. Pius', and several other Chicago clergymen, could put their time and ability to better uses than in "endeavoring to unite the various Catholic parochial schools of the city into a baseball league, on the same plan of organization which exists among the public high-schools." The *New World*, of April 26th, whence we get this news, says

that the reverend gentlemen are encouraged in their undertaking "by the offer of a beautiful prize banner" by one of the local dailies, which is no doubt employing this ruse to increase its circulation among the Catholic people.

After the fierce three days' battle at Leipzig, in which the French lost 20,000 killed, 7,000 wounded, and 20,000 prisoners, Napoleon described his crushing defeat in these terms:

"Let word be sent to the Duke of Valmy that, after multiplied encounters, in which the glory of arms always remained with us, I am taking the direction of the Saale; and that the Emperor is well."

And General Bertrand, the right bower of Napoleon, wrote to his wife:

"We have beaten the enemy. We are all well, the Generals Morand, Delort, Bellair, Lobau, Durosnel, the Dukes of Padua and of Plaisance, and others of your acquaintance. I have not heard of one general being killed."

Yet the Maréchal Poniatowsky remained dead on the battlefield.

If Kitchener and Co. did not learn how to win battles after the example of the great Corsican, they have at least learned how to report them.

At the death of Lord Dufferin there was no end of eulogies of the defunct statesman even in Catholic (English) papers. Yet this same Lord Dufferin was of the opinion that all the trouble in Ireland was due to overpopulation. Although Ireland had lost already five millions of inhabitants, he demanded that at least a million and a half more should emigrate or starve, before harmony between landlords and tenants could be established.

According to Adolph Menzel (Lecture at Vienna, Jan. 21, 1891), the first strike on record took place A. D. 1525, in the mining district of the St. Joachim valley, Bohemia. Great excesses were committed, requiring a large military force to check them, but there was no bloodshed. The strike was settled by arbitration in favor of the miners.

In England adulterated food is popularly called "sophisticated stuff." Modern food adulterations are greater than the sophisms of Protagoras or the Eleates. The French chemist Chevalier mentions 600 articles of food that, according to his knowledge, are adulterated in from 10 to 30 different ways, and admits there are many more of which he has no knowledge.

All of us are bound, according to our opportunities,—first to learn the truth; and moreover, we must not only know, but we must impart our knowledge. Nor only so, but next we must bear witness, not be afraid of the frowns or anger of the world, or mind its ridicule. If so be, we must be willing to suffer for the truth.—NEWMAN, Sermons on Subjects of the Day.